THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840.]

*"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."*—I COR. 3: 13.

No. 44, Vol. LXVII. Thursday, November 2, 1905. Price One Penny.

## A GREAT BENEDICTION.

A DETAILED ACCOUNT OF THE BLESSING PRONOUNCED BY PRESIDENT JOSEPH F. SMITH AT THE GENERAL CONFERENCE.

[THE following beautiful description of the closing scenes of the conference in the Salt Lake Tabernacle is from the pen of Dr. Joseph M. Tanner, Superintendent of Church schools.—ED.]

Those who witnessed the closing scenes of conference in the Tabernacle on Sunday afternoon, October 8th, will, perhaps, never have effaced from their memories the solemnity of one of the most inspiring instances in the history of the Church. For them, all words of description are wholly inadequate, and would, perhaps, detract from the grandeur of the occasion. But there are those in the world who have never heard the Prophet's voice; and those who have heard it in the past have never heard it just as those heard it who listened in the profoundest silence to perhaps one of the greatest, if not the greatest benediction ever pronounced upon man by any prophet of any dispensation.

A brief description of the scene, however imperfect and diffused, is at least worthy a permanent record in our history. President Joseph F. Smith in the opening of conference spoke to the people assembled in his usual way of reporting the general conditions of the Church, and throughout the conference his words fell upon the ears of a people who were always and ever asking themselves in sympathetic and loving self-confession, How must our

President feel beneath the lash of malevolent and relentless foes? How must he feel, they asked, after months of vituperation and abuse that are almost without parallel in the most trying history of God's people? They saw nothing in his calm and composed demeanor, save that the tone of his voice betokened that steadfast purpose and those settled convictions that have characterized his life and teachings.

The conference throughout was, perhaps, somewhat more spirited than most of its predecessors, but there was nothing pronounced in the occasion until four o'clock on Sunday afternoon, when the President arose to offer a few expressions of appreciation and to announce the hymn. Looking down before him he saw the presidents of stakes on the front seats. To his right were patriarchs and other veterans whose lives of sublime integrity and devoted loyalty were in themselves an inspiration. On the stand immediately in front of him were the general authorities of the Church. To his left sat the aged mothers, the tried and true daughters of Zion. At the rear was the Tabernacle choir, from whose midst towered the great organ.

The scene in itself was impressive, but it became a thousandfold more beautiful and heavenly when the President paused after a few expressions of appreciation, and pronounced his blessings upon the leaders of Israel and the faithful Saints assembled whose hearts had borne testimony to the God of heaven of their integrity and devotion. God knew that that people was worthy of a blessing, and they received one—such a one that time can never efface from their recollection. The words used were the simplest in our language, but the voice was sublime. It was clothed with a spirit peaceful and heavenly; and as the tones of that voice grew in power and volume, the hearts of men and women began to melt, their eyes were dimmed with tears, and human forms strong and powerful grew tremulous and were subdued.

The countenance of the President lightened up, his strong form was never more erect, his voice never more certain than when he pronounced a sublime benediction, the most glorious promises first upon one body of men and women and then upon another until all the Saints—men and women, officers and laymen, came within the promise of Divine favor; and the closing words which besought God's mercy upon the persecutors of His people, breathed a spirit of divine charity.

It was only a few minutes, and the choir sang, the people, whose hearts and countenances had been all aglow, in solemn procession and heartfelt manifestation of glory to God, made their way from the confines of the great Tabernacle. They did not stop along the pathways or at the gates near the building to greet one another in friendly expressions and brotherly love as they had been wont to do, but men and women said to one another as they read the thoughts so freely of each other's hearts, "Was it not beautiful? Has not God been good to us?" They felt like the disciples of Jesus in days of old when He talked with them on their way to Emmaus, "Was not our heart burning within us while He spake to us in the way?"

The circumstances of that day and its closing benediction by the Prophet of God will be told in thousands of homes. All Israel will testify in years to come of God's goodness and of the outpouring of His Spirit in the closing scenes of the seventy-sixth semi-annual conference of His people.

[From the *Deseret News* we quote the following verbatim report of President Smith's inspired utterances.—Ed.]

I desire, very briefly, as the time is already spent, on behalf of myself and my counselors, and also on behalf of the quorum of the Apostles, the Presiding Patriarch, the Presiding Bishopric and others of the general authorities of the Church represented at this conference, to offer to you, ye men and women of Israel, our most sincere thanks and gratitude, both to you and to our Father in heaven, for your prompt, faithful, and numerous attendance at this conference, for the splendid spirit you have manifested, for the union that has characterized all our assemblies, for the love and good will shown by all who have met here in the name of the Lord; and I say, in the name of the Lord, be ye blessed in your basket and in your store, in your outgoing and in your incoming, in the labor of your hands and in the labor of your minds, and in your prayers and your devotion to the cause of Zion. May the spirit and power and light of the living God shine upon you, and move you to acts of righteousness, of truth, of union, of strength, and of power in the Priesthood of God which you hold, and which blessings have been pronounced upon you in sacred places by those who hold the keys and authority to bless on earth and you will be blessed in heaven, to bind on earth and it will be bound in heaven, and to loose on earth and it will be loosed in heaven. God bless you. These mighty men who sit before this stand, clothed with power from Almighty God—they are not self-called. They have not been chosen by man. They have not chosen themselves; but they have been called by the power of the Almighty to stand in high places in the Church of Jesus Christ of Latter-day Saints as presidents, as fathers to the people, as counselors, as judges, and as leaders, walking in the way that the people of God should follow them into all truth and into the possession of greater light, greater power and wisdom and understanding. God bless you, my brethren. And while you stand united, as you have stood in the past, and as you have manifested your union here during this conference, so God will magnify you before your flocks and in the midst of your people, and will increase your power and your strength to do good and to accomplish His purposes, until you shall be satisfied with your labors and have exceeding great joy therein; and your people will rise up and call you blessed. They will pray for you and sustain you by their faith and good works. Let us go home strengthened, built up, encouraged, and more determined than ever before to serve God and Him obey. No matter what the world thinks, or anyone says, let us do our duty; and in the language of Joshua let us say, "as for me and my house, we will serve God." Let this be the sentiment of every heart represented at this vast conference.

In behalf of you who are assembled here, my brethren and sisters, I desire to extend thanks and gratitude to Evan Stephens—a man gifted of God, talented in music, in poetry, and in song; and above and beyond all that, a man gifted with humility and with faith in the Gospel of Jesus Christ; who is not only diligent in his labors here with this great choir, but who is faithful in his soul to the cause of Zion. He bears testimony to the truth in song and praise. I want to say, in behalf of this vast assembly, Brother Evan Stephens, God bless you and keep you long in the service in which you are engaged for

the people of God and for the cause of Zion, and in behalf of this great choir. And then, in behalf of this congregation, too, I extend our appreciation and our gratitude to Brother John J. McClellan and his assistants. We thank God that He has given us boys and girls, born and reared in our midst, that possess talent equal to that possessed by any men or women born in the world. We will not admit that they are second to any. I thank God also in your behalf, for these choir members who have devoted hours, days, weeks, and months—aye, and years, in the service of the people; they have won a name that is enviable, not only among the Latter-day Saints and the people of Utah, but a name that has extended beyond our borders to the uttermost parts of the earth. God bless you [speaking to the choir], you men and boys of Israel, and you daughters of Zion. Peace be unto you. May your voices ever ring clear and true in the songs of praise and thanksgiving unto God for His mercies and kindness unto His people. The Lord preserve you. Be not discouraged easily. Attend to your duty, follow your file leaders, be united, and seek to make melody in the worship of Almighty God, Who has given to you your precious voices and has put it into your hearts to labor in the capacity of a choir for the benefit of Zion. The Lord bless you, and He will bless you; and in the name of Israel's God, as a servant of the Lord, I bless you.

Again, in my own behalf, and in behalf of my counselors, President Winder and President Lund, I want to thank these my fellow-servants in the Apostleship. They are true men. They are honest men. They are God's servants, and I know it. I am intimate with them, I live with them, I labor with them, and I know their hearts and their works. Their lives are open unto me, and unto the living God; they are true men, and I bless them. God bless these my brethren. They are true to the Father, and I know that so long as they are true to Him they will be true to all the interests of His people, and true to His servants, and no power can turn them from God's cause.

God bless and preserve my brother, the Presiding Patriarch of the Church. May the Lord lend unto Him the enlightening, invigorating power of the Holy Ghost, that in his administrations as a Patriarch to the people, he may speak the truth, and only the truth, and that his words may be words of soberness and knowledge, words of comfort and consolation to those on whom he lays his hands, that they may go away from his administration blessed in very deed.

I want to bless some of my veteran friends who are here. I say, God bless you, brethren. You and I have grown grey in the cause of Zion. You have ever been on the frontiers of danger, as protectors of the rights of the people and as protectors of the servants of the Lord from those who would injure and do them harm. I say, God bless you, and He will bless you, and I bless you in the name of Israel's God.

Let the Lord God have mercy upon those that seek to hurt the cause of Zion. O God, pity the misguided, the erring, the foolish, the unwise. Put Thy Spirit in their hearts, turn them from the error of their ways and from their follies, and bring them back into the way of righteousness and into Thy favor. I ask mercy for my enemies—those that lie about me, and slander

me, and that speak all manner of evil against me falsely. In return, I beseech God my Heavenly Father to have mercy upon them; for those who do it, not knowing what they are doing, are only misguided, and those who are doing it with their eyes open, certainly need, most of all, the mercy, compassion, and pity of God. May God pity them. May He have mercy upon them. I would not harm a hair of their head for all I am worth in all the world. I would not throw a block in their way to prosperity. No; and I beseech my brethren that they keep hands off the enemies of our people and those who are paving their own road to destruction and will not repent, who are sinning with their eyes open, who know that they are transgressing the laws of God and villifying and lying against the servants of the Lord. Have mercy upon them. Do not touch them; for that is just what they would like. Let them alone. Let them go. Give them the liberty of speech they want. Let them tell their own story, and write their own doom. We can afford it. They do not hurt us, and if it affords them any amusement, I am sure they are welcome to it.

I feel like blessing the quorums of the Priesthood, every one of them, from the High Priests to the Deacons. I pray God, my Heavenly Father, to remember them in their organizations, to help them, that they may magnify the Priesthood they hold and do the will of the Father; that the Seventies may be minute men, instant in season and out of season, ready and willing to respond to the calls that are made upon them to go and preach the Gospel to the world. Gather in from the Elders' quorums those who have proved themselves worthy and who have gained experience, and make Seventies of them, so that the quorum of the Seventies may be replenished; and the aged ones, whose physical condition will not permit them any longer to do missionary duty in the world, let them be ordained High Priests and Patriarchs, to bless the people and to minister at home. Gather in the strong, the vigorous, the young, the able-bodied, who have the Spirit of the Gospel in their hearts, to fill up the ranks of the Seventies, that we may have ministers to preach the Gospel to the world. They are needed. We cannot now meet the demand.

I feel like blessing the auxiliary organizations, which are so powerful in wielding influences for good among the youth of Zion. May the Lord bless them one and all, and make them to continue to be useful in their callings, that they may be able to magnify them in honor before God in all the world. Peace be unto those that preside in all these organizations, that they may be equal to the duties that devolve upon them.

God bless you all. May peace abound with you. Let this assembly of His people come up as a witness unto God and unto the world that "Mormonism" is a living, moving entity; that it is not dead nor sleeping, but that it is alive and awake, growing and advancing in the land; and let the world know it. Amen.

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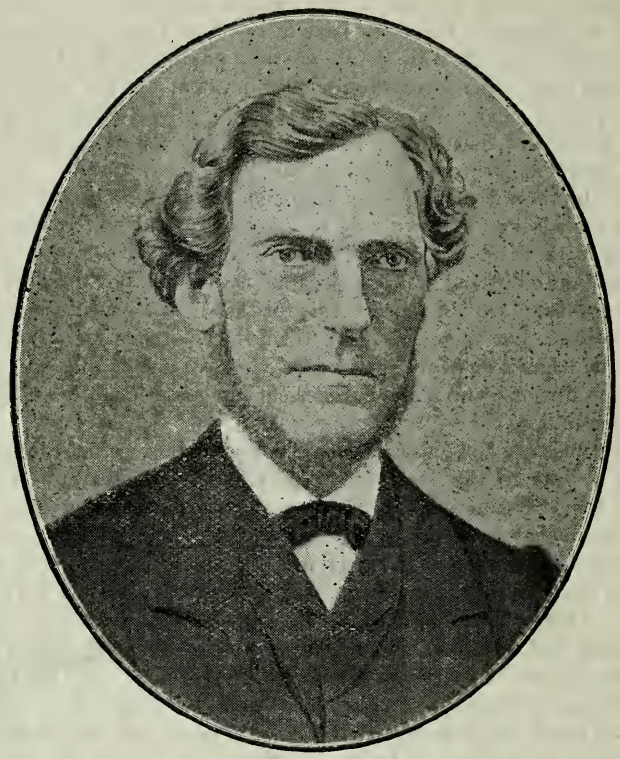
"Forgive and forget!—why the world would be lonely,
The garden a wilderness left to adorn,
If the flower but remembered the chilling winds only,
And the fields gave no verdure for fear of the storm."



## PRESIDENT DANIEL H. WELLS.

Daniel Hanmer Wells was born in Trenton, Oneida Co., New York, October 27, 1814. While yet a young man his father died. In 1832 he moved with his mother and sister to Ohio, and then to Illinois. He took up his abode at Commerce, then a small village on the banks of the Mississippi river.

To this place the Latter-day Saints came after their expulsion from Missouri. Daniel H. Wells owned considerable land in the region, and much of this he platted into city lots and sold at very low prices to the persecuted refugees. Soon the town of Commerce became the city of Nauvoo. "Squire Wells" as he was called in those days, was a prominent man in the community. As he was a man of strict integrity, with a high sense of justice and impartiality, he was elected to many important civil positions. On making the acquaintance of the Prophet Joseph Smith, he became strongly attached to him, though not then a member of the Church. He was a constant and faithful friend to the people of Nauvoo in all the trying scenes through which they were called to pass, and when, finally, the Saints were driven from the city, he cast his lot with them, taking part in the journey to the west.

He was baptized August 9th, 1846. After settling his affairs in Illinois

he accompanied Brigham Young in the second journey of the Pioneers to Salt Lake Valley in 1848.

Brother Wells took an active part in the settlement and development of the new country. He successfully conducted military expeditions against the savage Indians that threatened the settlements of the Saints, and commanded the little band of soldiers that held in check, without shedding one drop of blood, the army bent on destroying the "Mormons" in Utah.

On January 4, 1857, he was chosen second counselor to President Brigham Young, which position he held during the lifetime of President Young. He had previously been ordained an Apostle.

In the year 1864 President Wells came to Great Britain, and with Elder Brigham Young, Jr., presided over the missions in Europe. He returned to Utah in the fall of 1865. Three years later he took charge of the Endowment House, where he ministered in the sacred ordinances for the living and the dead for many years. At one time during the persecution of those who had entered plural marriage, he was called as a witness against his brethren, and asked to describe the sacred ordinances of endowment. He declined to answer, and was taken in charge by an officer. The next day he was questioned again, when he made the following reply:

"I declined to answer that question yesterday, and do so to-day, because I am under moral and sacred obligations not to answer; and it is interwoven in my character never to betray a friend, a brother, my country, my God, or my religion." This was a clear exhibition of the character of the man. He was sentenced to a fine of five hundred dollars and imprisonment for two days. He paid the fine and went to prison. When he came out again, a procession of ten thousand people, with banners and flags flying, escorted him to his home.

In 1884-7 he again presided over the European mission. When the Manti Temple was completed, he was appointed to take charge as president. Here he was in a congenial element, as the doctrine of salvation for the dead, as taught by Joseph the Prophet, was what chiefly attracted him to the Gospel. President Wells officiated in the Temple to the time of his death, which occurred March 24th, 1891.

President Wells would have been a leading character in any community. Standing six feet in height, with prominent features and organs of perception, his appearance was striking, while his manner was unassuming. Apparently stern in his demeanor, he was really one of the kindest of men, full of sympathy and affection, ready to aid the distressed, and with a heart so big that he would welcome the world to partake of his hospitality and share with him whatever he had. His house was always open to his friends, and while acting as mayor of Salt Lake City he entertained many distinguished visitors, both Americans and foreigners, who respected him for his virtues, while disagreeing with his views on religion.

At the time of his death he left twenty-four children, many of whom have become men and women of prominence in religious and political life. His son, Heber M. Wells, was the first governor of the State of Utah. Rulon S. Wells is a member of the First Council of Seventies, and recently presided over the European mission. He left a noble posterity to perpetuate his name and family in the earth.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 2, 1905.

## EDITORIAL.

### HOW THE "MORMONS" TREAT THEIR OPPONENTS.

In a previous number of the Star we put the Latter-day Saints to the test of toleration, and found them not wanting therein. We find in a recent number of the *Deseret News* some corroborative evidence of the truth of our position that the Latter-day Saints are willing to prove all things, and give all sects and creeds a fair hearing.

The *Pathfinder* is a periodical published at Washington, D.C. Recently it had an account of the work of the "Gospel Wagons" in Utah. These "Gospel Wagons," it may be explained, consist of vehicles containing a number of missionaries which an eastern religious organization has sent to Utah to convert the "Mormons." These missionaries travel from place to place, hold meetings, and distribute tracts—but, such tracts! Instead of being expositions of the Gospel of Christ, they are mainly attacks upon the "Mormons" and their teachings in anything but a Christlike spirit. Speaking of the work of these would-be revivalists, the *Pathfinder* says:

"Contrary to what some had expected, the 'Mormons' are generally found open-minded and eager to listen, and in some cases the 'Mormons' having actively welcomed the revivalists, aiding them in their meetings. Their idea in doing this is to put to shame those communities in the East which have assaulted 'Mormon' missionaries, driven them out, etc."

The *News* comments on this as follows:

"We beg our Christian friends to take notice of the fact that the Saints have always treated their fellowmen with the utmost consideration and in the spirit of the American principles of liberty. The privileges they ask for themselves they have always been willing to accede to others. And they never refuse 'to hear the other side,' as long as its exponents do not, through abuse or misconduct, forfeit the right to a hearing. And this is not merely a matter of policy, as intimated by the *Pathfinder*. With the Latter-day Saints, respect for the liberty of all men is a religious principle. The Prophet Joseph taught it. 'Every man,' he once said, 'has a natural, and, in our country, a constitutional right to be a false prophet as well as a true prophet.' And on another occasion: 'I am bold to declare before heaven that I am just

as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints, would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.' This is one of the fundamental principles of Christianity, but, since the days of the first Apostolic church, it has found expression nowhere as clearly or as emphatically as among the Latter-day Saints. That is the reason why Gospel wagon missionaries, even if they are not always what they seem to be, are treated respectfully and kindly in 'Mormon' communities. That is the reason why 'Mormons' listen in silence to ignorant sidewalk obstructors vilifying and abusing their leading men and ridiculing their faith in a manner that, in any other community, would excite the fury of mobs."

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## THE PROBLEM OF AN "OLD MISSIONARY."

"WHAT is to be done with Old Missionaries?" asks an "Old Missionary" in the *Guardian* for September 20. "Vicars employ young curates. Trustees appoint young men to livings. Bishops appoint their own clergy. Missionary societies are so taken up with plans for raising funds and getting new missionaries that they have no time to give to old missionaries. What is to be done? Can any of your readers make a suggestion?"

As a reader of the foregoing paragraph we shall be pleased to make a suggestion: Turn your hands and your brains to something else for a living, and cease to look for occupations by which you can make money by preaching the word of God. "Livings" never accompanied the preaching of the Gospel in the primitive Church. At that time men were called to be ministers of the word by the revelations of God through His servants. The Master said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." There was no such thing in Christ's Church as the trafficking we see to-day—this bidding for and buying and selling the services of ministers, vicars, and missionaries. A paid ministry is contrary to the genius of the Gospel. When Christ said, "The laborer is worthy of his hire," He meant that the Seventy whom He was sending out to preach the Gospel should be fed and clothed by the people to whom they administered—something quite different to receiving a stated salary from some church or missionary fund. Jesus speaks some very impressive words regarding the hireling in John 10, which those who "preach for hire and divine for money" would do well to read and ponder over.

Again, those who for services supposed to be rendered to the Lord, get their pay in money, surely can have no claim on the Lord for further wages. Far better it would be to labor for the Lord and lay up treasures in heaven. "Old Missionary" might reply to this by saying that treasures in heaven will not buy bread and meat here on earth, and that may be true enough; however, the fact remains that preaching the Gospel should not be made into a mere business transaction. When the Lord calls a man on a mission to preach, He also provides for him his sustenance. It is the duty of every member of the Church of Jesus Christ of Latter-day Saints who holds a portion of the

Priesthood—and the great majority of its male members do—to hold himself in readiness to become a missionary for a period of years to preach the Gospel, not for a money consideration, but for the love he bears the Lord, the truth, and His fellowmen. If "Old Missionary" wishes to realize the blessings which come from a labor in the ministry, let him unite with this band of laborers in the vineyard of the Lord. If he will do this, we can promise him that persecution in varied forms may be part of his wages in this life, but that his future reward will be far greater than any he could possibly get by laboring under the salary system of the world.

## IMPORTANT TO "STAR" READERS.

To encourage the Saints and friends of the British mission to aid in the spread of Latter-day Saint literature, and thus bring Gospel influences to bear upon as many as possible, it has been decided to offer the following appropriate rewards to the Saints and friends of the British mission for new subscribers to the MILLENNIAL STAR:

To every person who secures by his own work five new yearly subscribers to the STAR, one year's subscription will be given free. To the person securing the greatest number of new subscribers in the mission, five bound volumes of the STAR will be given; to the person securing the second greatest number, four volumes will be given; and to the person securing the third greatest, three volumes. To the person securing the greatest number of new subscribers in each conference of the mission, two volumes will be given; to the second greatest, one volume. Those securing the mission prizes will be barred from receiving any of the conference prizes.

Subscriptions may begin at any time, but we would suggest that January 1st next is a good time in which to begin. Subscribers to volume 68 will receive the Joseph and Hyrum Smith memorial issues, which will contain portraits of the Prophet and the Patriarch and interesting articles by the best writers in the Church. Traveling Elders of the mission will, of course, be excluded from these awards, and it will be expected that Saints and friends do their work as much as possible without their aid. Subscriptions should be reported to the Elder in charge of the STAR business in each branch, who will in the usual way report to the conference president. The competition will close February 1st, 1906.

N. A.

THERE is a record in the parish register of Tannadice, near Forfar, of the closing of a church on a certain Sunday because the minister had to go elsewhere to superintend the burning of a witch.

THE semi-annual Newcastle conference will be held in the Co-operative Hall, Corporation Road, Middlesbrough, on Sunday, November 12, 1905, services commencing at 10:30 a.m., 2:30 and 6:30 p.m.

THE educational display of the schools of Utah at the Lewis and Clark Exposition at Portland carried off the highest awards, thus once more proving to the world that Utah stands in the front rank as regards schools and education.

**Arrivals.**—The following missionaries arrived in Liverpool per s.s. *Arabic*, October 27, 1905: For Great Britain—Thomas H. Humphreys, George A. Rich, Paris, Idaho; Thomas W. Jarvis, Cokeville, Wyoming; Thomas G. Lambert, John N. White, Salt Lake City; Dudley W. Packard, Burlington, Wyoming; David C. Ure, Forest Dale; George W. Swainston, Whitney, Idaho; Luman A. Shurtliff, Ogden; Ernest D. Hymas, Lanark, Idaho; Joseph M. Jensen, Jr., Brigham City; Benjamin Brown, Jr., Eagar, Arizona; Robert Roy Hoagland, Elba, Idaho. For Scandinavia—Soren L. Larsen, Spring City; Elmer H. Jorgensen, Benson; Francis Jensen, Mt. Pleasant; Peter E. Anderson, Provo; James Anderson, Joseph H. Stephensen, Levan; Charles P. Anderson, Elsinore; Christian Mortensen, Cleveland; Adolph M. Nielsen, Shelley; James P. Christensen, Salem. For Sweden—Joseph Carlson, Logan; Aaron Quist, August A. Nordvall, Salt Lake City. For Switzerland and Germany—Alfred Blaser, Montpelier, Idaho; Jeremiah E. Langford, Jr., Salt Lake City; John Gottlieb Teuscher, Jr., Robert Teuscher, Geneva, Idaho; Frederick Barfuss, Bern, Idaho; Henry Kloepfer, Logan.

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**Appointments.**—The Elders who arrived in Liverpool October 27th, 1905, for Great Britain, are appointed to labor in the following conferences: John N. White, David C. Ure, Birmingham; Luman A. Shurtliff, Nottingham; Thomas W. Jarvis, London; Ernest D. Hymas, George B. Swainston, Thomas H. Humphreys, Manchester; George A. Rich, Sheffield; Thomas G. Lambert, Dudley W. Packard, Liverpool; Joseph M. Jensen, Jr., Benjamin Brown, Jr., Grimsby; Robert Roy Hoagland, Irish.

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**Departures.**—The following missionaries sailed from Liverpool for Boston, October 27, 1905, per s.s. *Cymric*: From Great Britain—John F. Allred, J. M. Grant, Jr. From Switzerland and Germany—David Hirschi, Millard B. Andrus. A company of sixty-one Saints also sailed on the same boat. Elder Hirschi was in charge.

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## THE LEEDS CONFERENCE.

On Sunday, October 29th, 1905, the Leeds semi-annual conference was held in the Temperance Hall, Bradford. President Heber J. Grant of the European mission, Elder Nephi Anderson of the Liverpool office, President Reese M. Harper and eighteen traveling Elders of the Leeds conference were in attendance.

At the morning session the general and local authorities of the Church were presented and unanimously sustained. The statistical report for the past six months was read, showing seven branches, with a total membership of 692, and nineteen traveling Elders; 40 baptisms; strangers' houses visited with first tracts, 34,232; by invitations, 2,525; Gospel conversations, 8,480; tracts distributed, 195,056; books distributed, 5,630; meetings held, indoor, 476; outdoor, 317.

President Harper welcomed all to the conference and bore testimony to the truthfulness of the Gospel. Elders Frederick E. Jones, William J. Dunkley,

and Alma V. Huish spoke on the necessity of obedience to the laws of the Gospel.

President Heber J. Grant spoke of the necessity of working out a salvation in this life, also of the lives and character of the Latter-day Saints.

At the afternoon services Elders J. Leo Bown, George W. Webster, Calvin W. Richards, and Fred. Williams spoke on the fundamental principles of the Gospel. "The Lord is My Shepherd," was pleasingly sung by Sisters Clara Horn and Annie Dickenson.

Elder Nephi Anderson spoke of the saving power of the Priesthood when applied to the conditions in the world.

President Grant spoke of the business integrity of the Latter-day Saints and the standing they had in the business world, showing that the evil reports about them were not believed by men of affairs in America.

At the evening service Elders William J. Salmon, Joseph W. McMurrin, Jr., and John O. Mellor bore testimonies to the truthfulness of the Gospel of Christ.

Elder Joseph W. McMurrin, Jr., and Miss Mabel Holdsworth sang very beautifully, "God Bless Our Mountain Home."

President Grant spoke of the divine mission of the Prophet Joseph Smith, the origin of the Book of Mormon, and the advancement which the Latter-day Saints have made along all lines of progress.

The meetings were well attended, and we were blessed with a rich outpouring of the Spirit of God. There were between six and seven hundred people present at both afternoon and evening meetings.

On Saturday afternoon President Grant and Elder Anderson met with the Elders of the conference, and in the evening with the local Priesthood. Many valuable instructions were given.

H. Albert Wagstaff, Clerk of Conference.

## WHAT IS RELIGIOUS?

The Church of Jesus Christ of Latter-day Saints has been much derided and condemned because it combines the temporal with the spiritual, to the extent of including the present duties of man in actual, daily life with his spiritual, eternal concerns, as features of religion. It is not true that members of this Church are under any coercion or restraint in political matters, as charged, but all are free to make their own choice of parties and principles and candidates. But "Mormonism," so-called, is a present, living faith, adapted to man as he is—a spirit and body united, which should be under the guidance and inspiration of Divine influence and teachings, regulating his actions as a denizen of earth, and preparing him for a higher and heavenly sphere, but leaving him to exercise freely the agency with which he is endowed by the Creator.

Its opponents would narrow it down and confine it to a mere psalm-singing, praying, preaching affair, just like scores of the discordant sects of the times, among which it would lose its distinctive existence and its vital, virile and positive powers. But it pays no heed to the foolish objections of its detractors, pursuing its appointed path and filling its special mission, and under its power, not only have sinners been turned from evil and from Satan to God,

but many thousands have been taken from poverty and bondage and put in the way of plenty and independence. Thus towns and cities have been built by its adherents, the wilderness has been ransomed, and waste places have been peopled and made to bloom with beauty, the path for true civilization has been smoothed, and the flag of freedom has floated in the breezes of these mountains.

We have been prompted to make these brief allusions to a subject that has often been dwelt upon in these columns, by reading an article that appeared some time ago in *The Congregationalist*, the sentiments in which are being revived. For the so-called Christian world is waking up to the need of something more practical and suited to mankind on earth than the lifeless forms that pass for religious churches. *The Congregationalist*, under the head of "What is Religious?" said:

"The ideal spiritual life is widely inclusive. The health of the body, the home life, from the cooking stove to the family altar, the social relations in the community, the education of youth, the principles of town and municipal government, the broader interests of the state and nation, the relations of our government with foreign nations, their life and movements, internal with each other, all the influences which operate directly or indirectly on man's spiritual nature, may be treated as not less spiritual themes than the discipline and creeds of the churches, the character of God and human aspirations after Him, and the life beyond the grave. If anyone will look into the teachings of Christ and His Apostles, he will find something there about eating and drinking and wearing apparel; about marriage and the relations between parents and children and servants; about neighborhood courtesies and buying and selling and paying one's debt and honest dealing; about plowing and sowing and reaping and fishing and traveling and giving entertainments; about the duties of rulers and their subjects; about disputes between leaders in the churches and obstacles to the entrance of new ideas among religious people; about riots in cities and experiences of apostles traveling in foreign lands, and about all the varieties of what we call secular life, private and public. He will not indeed find anything about popular elections, for there were none where Christ and His Apostles lived and labored. But if they had taught and written in the land and time in which we write, the New Testament would probably contain as much about Republicans and Democrats and Populists as it has about Pharisees and Sadducees and Romans. We need only to turn to the Old Testament to find not only laws regulating the minute affairs of daily life, but the processes by which they were enacted, resisted and enforced; the denunciations, appeals and counsels of Prophets and law-makers addressed to the people."—*Deseret News*.

## CURRENT COMMENT.

### A Description of an Englishman.

"It is hard to define the typical Englishman," says an Australian in *The Spectator*. "One might take a London policeman, a naval officer, a successful farmer, an honest city man, a manufacturer, the British workman, a

Bishop, an eminent Nonconformist divine, and a large landowner, and roll them into a kind of composite being. Perhaps the result would represent the type."

## An Instance of Foolish Prejudice.

SISTER LYDIA D. ALDER tells in a recent number of the *Woman's Exponent* of an experience she and her daughter had in Berlin, which again illustrates the foolish prejudices which exist against the "Mormons." She says:

"After the close of the Congress, we attended Sabbath school in the American Church, and were courteously conducted to the Bible class. Soon another lady from Utah entered, to whom we bowed. At the close of the session, when we moved back into the body of the hall, the writer detected the above mentioned lady pointing at her, while speaking to a third lady. School out, the writer was introduced to that lady, who abruptly said: 'Where are you from?' 'Utah,' was the reply. 'Gentiles, I hope,' she exclaimed. 'We are thankful to say Mormons,' we said as in one breath. 'I am sorry,' she remarked. 'And trying to be good ones,' the writer rejoined. 'I am glad of that,' the lady said, mistaking 'good' for our meaning 'faithful.' Her voice betrayed her bitter feeling, yet had she not been informed of our faith she would have been glad to welcome sisters from a far off land."

## Dinner on the Atlantic.

As the liner cleared the heads, and the heavy swell of the open Atlantic became noticeable, dinner was served. The twenty-six places at the captain's table were filled, and as the soup appeared the captain addressed his table companions: "I trust that all twenty-five of you will have a pleasant trip," he said, "and that this little assemblage of twenty-four will reach port much benefited by the voyage. I look upon these twenty-two smiling faces as a father upon his family, for I am responsible for the lives of this group of nineteen. I hope all fourteen of you will join me later in drinking to a merry trip. I believe we seven fellow-passengers are admirably suited to each other, and I applaud the judgment which chose from the passenger list these three persons for my table. You and I, my dear sir, are——" The captain chuckled. "Here, steward, bring on my fish and clear away these dishes."—*Liverpool Post and Mercury.*

## Amazing London.

IN the formidable book of over seven hundred pages issued by the London County Council the other day—the fifteenth volume of the kind—there are some astounding statistics. We can only quote one or two facts. Allowing for the growth since the last census, the total population of London and outer London to-day cannot be much less than seven millions. Greater London contains 30 per cent more people than the whole of Canada. The inhabitants of Norway and Switzerland combined come to little more than three-quarters of London's great family. Each year the capital receives an increase equal to the total residents in Middlesbrough.

London has more people cooped up in its workhouses than the total inhabitants of either of the two cities of Lincoln or Gloucester. In the County of London the deaths average one in each seven minutes, day and night, all the year round. A census of the streets on one winter night in Central London alone, showed that one thousand seven hundred and ninety-seven men, women, and children, were either walking the roadways homeless, or sleeping on staircases, under doorways, or in arches. These figures are so appalling that they almost defy comment.

## A Wonderful Mix Up.

A WRITER on scientific matters makes the following statements in an exchange:

"That the crossing of the nerves of sight and hearing would cause thunder to give light and lightning to be heard as sound was declared by Du Bois Raymond, and has been confirmed by a recent strange experience. Wilhelm Braun describes a Berlin operation in which many nerves were cut in removing a large brain tumor, a mistake being made when the auditory and visual nerves were then joined together. After some months the medical men have been able to communicate with the patient, and they now understand that the man sees all sights as sounds and hears all sound as colors. The shining of the sun yields a deafening noise. A blue sky produces a loud, high and clear note, and a gray sky is heard as a gentle humming. A room is recognized by its sound. Equally strange are the effects of sound, a shrill locomotive whistle being violet, while the clang of a gong is orange, and the dropping of rain is green. Many persons can be recognized by the colors of their voices. Music is especially pleasing, and gives colors more beautiful than were the corresponding sounds under normal conditions."

## "What is Wrong?"

A CORRESPONDENCE on the subject of "What is Wrong?" has been going on for a number of weeks in the *Daily News*, and many interesting letters have been published. Most of the writers are agreed that something *is* wrong, and that the English nation is on the down grade.

One writer asks, "What was wrong with those other nations who were filled with the same spirit of unrest and with the same loathing of the things which existed around them? In almost every one of those nations that have fallen, this was the prelude. It is sufficient to mention the Greeks, the Romans, and the Jews, each of which, prior to their passing away as a nation, were filled with the same spirit that exists amongst us. What was wrong with these nations? Greece, we know, was consumed with sensuality. The Roman Empire was eaten away by internal discord and social decay, and the Jewish nation was wasted by religious hypocrisy. These things, we find, were the chief factors which brought about the ruin of these once great and mighty kingdoms, and it was the presage of that ruin as resultant from these things that wrought that spirit of unrest and paralyzed every movement in those nations. Is it not patent to every eye that not only one, but all of these three things are eating away the vitals of our country."

## The First Bible in Japan.

ACCORDING to the *British Weekly*, the Rev. Mr. Matsin preached recently in Montreal, Canada, and gave the following account of how the first Bible got to Japan.

"The first Bible known to have reached Japan was a copy printed in the Dutch language which was washed into Nagasaki bay on the waves of the sea in 1854. Where it came from no one ever knew; but it was rescued from the water by a Japanese, who took it home, and, being unable to read it, he kept it as a curiosity. One day he met a man who, on seeing the book, told him what it was. This man stated that the copy the Jap had was printed in Dutch, but that in China there were translations of the same book in Chinese. The Jap was deeply interested, and succeeded at last in procuring a copy of the Chinese Bible. He was more and more interested as he proceeded, until at the close of the last chapter he had become thoroughly stirred over the wonderful book. He talked of it to his friends, and continued to study it. Twelve years later the first Protestant missionary reached Japan. He was surprised beyond words to find a little knot of Japanese struggling to explain to themselves the promises of the Bible. The next year the man who had first found the Book in the water was baptized, and to-day he is a Christian worker."

## THREE GATES.

If you are tempted to reveal
A tale someone to you has told
About another, make it pass,
Before you speak, three gates of gold.

These narrow gates—First, "Is it true?"
Then, "Is it needful?" in your mind
Give truthful answer; and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.

SELECTED.

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EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.